had not been regarded. And all the princes heard of this and said: "Our T'ang is benevolent even to animals. How much more so will he be towards men!" Therefore they gave him their allegiance. On this, the Emperor, fearing that the influence of T'ang might still further increase, imprisoned him in the Tower of Hia. Kia-kwei then gave himself up to further dissipations and tyrannies, and boasted in the security of his throne, saying: "I hold the throne as securely as the sun holds the sky. When the sun expires, then only may I be destroyed!"

And this became the burthen of the people's plaint, for everywhere they murmured against their oppressor, saying: "O sun! when wilt thou expire? For now we desire nothing but to perish with thee!"

Then Kia, fearing the revolt of the princes, and considering that the Shang was a powerful State and daily growing, released T'ang from his prison at Chung-hsuen. Nevertheless Kia-kwei was not persuaded to abate his follies, but further plunged himself in obscenities and license. For thirty days he remained in his underground palace, immersed in wine and promiscuous debauch along with his followers and companions. And at the end of that time the great historian, Chung-ku, holding the plans and records of the country, went forth with tears in his eyes to reprove him. And

further there went forth to him one named Kwan-lung-pang, to denounce him and proclaim against his neglect of the people, his abandonment of the religious observances, his extravagance and slaughter, saying in effect: "These your people are only afraid that you will die too late!" Him the tyrant slew even while he spoke, but Chung-ku escaped away to Shang.

Also there went forth from Hia to Shang, Ta-fei and many others, each with his following. And at that time there appeared in the Heavens two suns, one in the east and the other in the west, shining against one another. Ta-fei said: "I made inquiry of Ping-i what they might mean, and being informed that the western sun was Hia and the eastern Shang, I immediately reverted to T'ang."

Thus on all sides T'ang gathered strength and support from the princes and nobles and officers of other states. And in the eighteenth year of his reign over Shang, in the eight and fortieth year of his age, T'ang assembled his troops, and having sworn them in, addressed them, saying:

"This thing that I am about to do is not of my choice. It is the decree of Heaven on account of Hia's transgression. Think not that I have no pity for you, and that I willingly sacrifice your peaceful arts and husbandry in order to bring about the conquest of Hia. I have heard your words of complaint, but as I fear the Supreme

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Ruler, I dare not refrain from this work. And some of you are saying: 'What are Hia's offences to us?' But the people of Hia are not in the same condition as are you. Their strength is depleted and their courage is gone. If I do not resist this evil, how can I look for Heaven's support? If you uphold me, your reward is assured, but if you do not comply with my decrees and keep this my oath before Heaven, I shall cut off both you and your children. I shall not eat my words."

Then T'ang made war upon the ruler of Hia and reduced him, driving him to Nan-tsiao, where he remained in banishment. He took I-yin to be his Prime Minister, and other of the sages and officers of Hia he exalted to positions in the government of Shang. He then returned to Po and administered the government in the good old way. Thus the dynasty founded by Ta-Yu was brought to an end through the iniquity of one man, and by one man also were the people delivered from the yoke of an insufferable tyranny.

(B.C. 1794–1764.)

V

THE REFORMATION OF TAI-KIA

In the first year of the reign of Tai-kia, in the twelfth month, on the second day of the month,

I-yin made sacrifice to the former King (Ching-T'ang), *presenting at the same time the newly* ascended monarch, who dutifully waited upon his august ancestor The princes of the adjacent tenures were all present, and the various officers and ministers of State gave account of their affairs, waiting for the instructions of the Prime Minister.

I-yin then luminously dilated upon the worthy ancestor's peculiar virtues, for the instruction of the King, saying:

"Verily, in ancient times the early rulers of Hia were greatly endowed with virtue, and in those days the Heavens did not send down adversities. *But upon their successors, who did* not follow out their example, Imperial Heaven inflicted dire calamities, using for that purpose the hand of our Prince T'ang and investing him with the celestial decree. Thus it was that while Kia set causes in operation which attended him at Ming-taou, my Prince began his righteous rule at Po. For it was there that the ruler of Shang displayed his wisdom and courage, instead of oppression showing liberality, so that the myriads of people sincerely esteemed him. Now the King's hope of handing down his *decree to* posterity invariably depends on the beginning of his rule, and if he would establish himself in the affections of his people, he must begin with those who are near to him, and to establish

respect among the people, he must commence with the elders. And the late King began by giving his attention to the public chronicle. He listened to reproof, he did not ignore advice, and was altogether in accord with the leaders of the people. In authority he was capable and intelligent, and in small things faithful. In dealing with others he did not look for perfection, and in regarding himself he was conscious of defects. Thus did he acquire the lasting possession of the numerous States."

But the newly ascended monarch did not conform to the instructions of I-yin. The sage therefore spoke a second time, saying:

'Wise counsel is all-embracing and good advice is perspicuous. The Supreme Ruler is not unchanging. On those who do good he will confer manifold blessings, and on those who do evil he will send down afflictions. In the practice of virtuous works we should be mindful of the smallest; and not be conscious of the greatest only in works that are evil. And why was it that Yun was able to give assistance to the late monarch and to control the people? It was that he had himself observed in regard to the western city of Hia that while it remained true to the invariable principles, it had every prospect of enduring, but when succeeding rulers failed in their regard of virtue, they were incapable of accomplishing anything."

The King, however, did not regard the counsel of his minister, but considered his teachings as so much verbiage. He continued to besport himself with his lordly companions and altogether neglected the duties of his kingly office.

Then I-yin spoke a third time, and also effected a written declaration, saying:

"The former King in the twilight of the morning attained to perfect illumination and sat still waiting for the dawn. Then he sought everywhere for learned and accomplished scholars to instruct and direct his people. He sought for them that they might afford aid to you, his immediate successors. He warned those who sat in office, saying: 'If you have continual dancing in your mansions, or drinking and singing in your houses, or if you are addicted to drunkenness and lust, or spend your time in idleness and sporting, being addicted to dissolute habits, or if you disparage the counsels of the wise, opposing the faithful and sincere, repelling those who are disposed to virtue and consort instead with lordlings and reprobates, you will become the ruin of your family and the desolation of your country.'

"Do not therefore offend against the decrees of your ancestors, lest it be the cause of your own downfall. Bear in mind the virtue of economy and concentrate your tho
projects for the future. Have

rectitude of living and imitate your ancestors in goodly actions. Then indeed shall I have cause for satisfaction, and ten thousand generations will applaud you."

But yet the King was unable to reform himself.

Then I-yin rose up and said: "This is not a righteous course. Tendencies are apt to become habits. It is not wise that I should leave him in the hands of ungodly people. I will build him a palace over against the tomb of T'ang, where he may reflect upon the virtues of his ancestor and so not be lost for ever in obscurity."

So the worthy minister made a palace called Shan-T'ang over the tomb of T'ang, the King's grandfather, and thither he sent his royal charge, and admonished him, saying:

"When your accomplished ancestor ascended the throne, he did away with the iniquities of Hia. He was childlike and merciful to the overburdened and poor, and the people therefore submitted to his decrees and were without exception glad. And when for seven successive years there was a great drought in the land, the Emperor examined himself to find wherein he had offended against Heaven. Then he went out into the mulberry grove and besought the mercy of Heaven, confessing himself in six things deserving of blame. And while he yet spoke the rain descended copiously and watered the land over several thousand miles, so that the

rivers were everywhere replenished and the great torment of the people assuaged. Ching-T'ang then composed a song, which he set to music, and had it engraved for the instruction of future ages."

Tai-kia thereafter sat at the Gate of Mourning for three years, and at the end of that time his mind was sincerely reformed. And in the twelfth month, on the first day of the month, I-yin escorted the King from T'ang to the city of Po, where he was enrobed and crowned in the presence of the nobles and ministers, the officers and elders of the people.

The King said: "When Heaven sends trouble, there is always a means of sustaining it, but a man's own folly is a thing from which he rarely escapes. In the past I resisted the instruction of my good master, being at first incapable of receiving it, but now I shall endeavour to make sure of the end."

Thus was Tai-kia sincerely reformed by the integrity and wisdom of I-yin, and, because he had conquered himself, he was called Tai-tsung, that is to say, Great Master. For he who subdues others is a lord, but he who conquers himself is king.

Then I-yin, having restored the government of the country to Tai-kia, announced his resignation and gave forth this admonition, saying:

"Verily it has been said that Heaven has no

predilections, but to those who are capable of devotion it is favourably disposed. The people have no constant devotion, but they attach themselves to those who are benevolent. The spirits and gods are not always propitiated, but they accept the sacrifices of those who are sincere. He who establishes his virtue will sustain his supremacy, but he who fails in virtue, even though he possess all things, yet his kingdom will come to an end. It is not that Heaven has favoured the Shang dynasty, but that Heaven has regard to integrity and virtue. It is by no means that success and failure are indiscriminately dispensed to mankind, but Heaven confers blessings and sends down afflictions according to merit. Virtue has no invariable rule, but is related to good as its law. Goodness has no certain location, but is allied to capable simplicity. If every yeoman and every matron does not succeed in self-control, even the King himself will fail to perfect his merit. The words of the King are just, his heart is simple. Let him receive the inheritance of his predecessors and continually promote the welfare of his people."

And Tai-kia reigned for thirty and two years, and the old minister I-yin buried him at Po. And after him ascended his son Yu-ting, who gave honour to his father in the temple of his ancestors.

In the eighth year of the reign of Yu-ting,

the old minister and sage I-yin, the exemplar and instructor of four generations, died and was buried at Po.

(B.C. 1753–1712.)

VI

THE PARLEY OF PUON-KANG

From the time when Ching-T'ang established his capital at Po (B C. 1779), until the enthroning of Puon-Kang in the city of Hing, were three hundred and eighty years, during which, on account of floods, earthquakes, and other devastations, the capital had been removed four times, and from Ki, the son of Ta-Yu, to that time were seven hundred and ninety-seven years, during which eight removals of the Imperial capital had been made.

Now Puon-Kang considered within himself as to the cause of all this trouble, and clearly saw that it was due to neglect of those principles which had been instituted by Yaou and Shun and Ta-Yu. For in ancient times the rulers were wont to follow the decrees of Heaven as revealed in the divinations, to cherish the lives of the people, and to display zeal in the welfare of the country.

Wherefore Puon-Kang, having given the matter

due consideration, consulted the diviners, and these determined that the capital should be located in Yin. Puan-Kang therefore removed his capital to Yin, and from that time forth the name of the dynasty was changed to Yin.

But certain of the officials and heads of the people having established themselves at Hing, refused to follow the King, being fearful of the dislocation of their material interests. The King therefore went down to Hing and gathered together the officers of State and the heads of families and all the disaffected people, and personally addressed them, saying:

"Tsu-yih, a former ruler of our people, came and brought his capital to this place, so that the people should not be utterly ruined by the floods at Kang. But now, separated as we are, it is impossible to continue. The diviners, upon being consulted, say that Yin is suitable for the adjustment of our affairs. Now former kings, having important affairs on hand, discreetly and respectfully sought Heaven's will, and now, if we do not comply with the ancient practice, what guarantee have we that [illegible] be cut off? And but for the [illegible] of Heaven it would indeed be [illegible] the spirit [illegible] which animated our ancient rulers. [illegible] trees may sprout again and the [illegible] may grow again in Yin. It is my [illegible] that [illegible] having greatness shall come up [illegible]

Court, *therefore* let none presume to disregard the voice of the lowly."

The king again addressed them, saying:

"Come, now, you people, and I will talk with you in all sincerity. Do you throw off your selfishness and rid yourselves of pride and indolence Of yore Ching-T'ang was particular in employing only old-established persons in the government of the country. What he said was duly carried out, nor did they conceal his intentions He gave his mind to the matter of government and his ministers were faithful. Thus the people were able to effect a great reformation. But now you are for ever talking to persuade the people to your confidence. For myself I do not know what you are prating about! When the poor and needy come up to you with complainings, you are ready at a word with false assertions. But you are more particular with me, who can determine the length of your *tether!* Why do you not represent their troubles to me, instead of circulating loose reports to agitate and involve the populace! But there! even though you were unapproachable as a raging fire on the plain, I myself would stamp you out!

"Yea, I would stamp you out utterly rather than that my people should suffer. Aforetime my predecessor, together with his progenitors and ancestors, mutually shared both leisure and

toil. For generations they recognized the zealous work of your ancestors, and I in turn will not conceal your merits. But you do not venerate my person, a fact which is as apparent to me as if looking at a fire. Perhaps I have myself brought this about by my unskilful methods. Chih-jin has a proverb which says: 'As to men, we only want them old; but as to instruments, we do not want them old but new.'

"Now I have informed you of the root of the matter as carefully as an archer adjusting his bow. Henceforth let every one attend to his duty, for to one and all of you I make this declaration: Whether one be distantly or nearly related to the Imperial throne, the criminal shall suffer death and the doer of good shall have his goodness proclaimed. The nation's welfare rests with you, individually and all. If the nation should suffer, it will only be in consequence of my having neglected the awards and punishments. As the cord in the net, so let there be uniformity of procedure and not confusion!"

Then Puon-Kang went forth, urging the people to come up to him without confusion in the royal precincts. And turning again to those who would not follow him, he further addressed them in all sincerity, saying:

"In olden days my predecessors applied themselves to the interests of the people [illegible]

their chiefs in mutual affection, so that they were able to overcome periods of adversity, and when Yin was subject to great calamities the rulers were not indolent, but speedily arranged for the removal of the capital. Why do you fail to regard their memory? When with due regard to your welfare I ordered your removal, I was but solicitous of sharing your welfare. I do not say that you have offended and deserve punishment. On the contrary, this removal of the capital is solely for your benefit and to greatly promote your welfare. But while I have been striving to pacify and establish the people, you have failed to make known your feelings in the matter, which, being prompted by sincerity, would have undoubtedly received consideration. Thus you are continually deluding and perplexing yourselves, and, like an irregular crew, you only endanger the cargo. How can this distress of yours be lessened if you do not make it known? You fail to lay your plans far [illegible] against distress and [illegible] now [illegible] have made no provision for the future, you can but live from above. Now therefore I command you not to be self-indulgent to your own detriment, lest hurt come to you both in body and mind. I consider my predecessors' zealous work for all your ancestors, and I am greatly disposed

to cherish you because I regard you in this light.

"Ching-Tang removed the capital to the hill of Po, thereby bringing our disabilities under control. But now my people are scattered about, having no fixed abode, and yet you say to me: 'Why do you agitate and disturb the people about this removal?' It is that I desire the renewal of ancient methods and to prevent confusion to our House. I have continually sought to befriend and guide you. Nevertheless, I would not dispense with your advice and counsel, though it is impossible that you can oppose the divinations. I will not support those who hoard up wealth, but will continually befriend the industrious, while those who nourish my people and make plans for their protection I will employ and esteem.

"Now I have come forward and advised you of my intentions, and whether you agree with them or not, do not fail to respect them. Do not give yourselves up to amassing wealth, but be continually productive and self-sustaining. Diligently diffuse popular virtue and constantly cherish sincerity and simplicity of thought."

Then Pan-Kang held no further parley with the people, but returned to Yin, where for twenty and eight years he practised the principles of government adopted by Ching-Tang, and there died. And the government of the

Shang dynasty was vested thenceforth in the city of Yin.

(B.C. 1399.)

VII

A WISE MAN FROM THE WILDERNESS

WU-TING, son of Siao-Yih, the younger brother of Puon-Kang, mourned for his father in twilight obscurity for the space of three years, during which time his minister Kan-puon administered the affairs of State And at the end of that time he still refused to speak, so that his ministers and officers were dismayed and perplexed, and came to him, saying: "Knowledge and intelligence are necessary to the administration of the law. Your Majesty is the head of numerous States, and we, the mandarins, venerate your authority. But your Majesty can only effect your will by issuing your commands, and in thus refusing to speak your ministers and subjects are left in ignorance of your will."

The King then made use of a writing to announce his will to them, and said: "Since I was called to the rule of the empire my mind has been distressed lest my virtue and capacity should be unequal to the task. On this account I did not speak. But I would have it known that while I was meditating on the Tao I

dreamed that the Supreme Ruler conferred on me an excellent minister, one who might speak for me."

The King then described his appearance as he had perceived it in his vision, and commanded that a portrait should be made of him and a thorough search conducted throughout the country. And this being done, it was found that one named Yueh, who was employed in making the dam in the wilderness at Fuhyen, alone answered to the description. Him they brought to court and presented to the Emperor, who addressed him, saying: "Come now, Yueh! I, the little child, formerly gave myself to the instruction of Kan-puan, after which I retired to the waste wilderness and there entered a town on the Yellow River. From there I lived to the city of Po, and after all the result is that I am not distinguished. But do you instruct my mind, as if in the making of wine you were the ferment of sugar, or in the making of good soup you might be the salt and prunes! Endeavour to embellish my mind, and then I shall be capable of fulfilling your instructions."

Yueh bowed low, and said: "O King! men need, to extend their information that they may establish their affairs. But do you apply yourself to the understanding of the ancient teachings, and you will meet with success. For a ruler of affairs not to understand the ancient methods

and yet to be capable of perpetuating his generations is a thing of which Yueh never yet heard!"

Then Wu-ting, having satisfied his mind regarding Yueh of Fuh-yen, and finding him in all respects to accord with the revelation, appointed him to act as Prime Minister, and placing him before the host of officers, commanded him, saying: "Do you continually impart your instructions to me, so that I may continue in virtue. If I am blunt as metal, I will use you for my grindstone. If I desire to navigate deep waters, you shall be the oar of my boat. If the year be one of great drought, I will use you as a copious rain. Unfold your mind, therefore, and refresh my heart. If physic be not strong enough, the disease will not be cured. Be then, in association with your fellows, continually steadfast in correcting your King, directing him in the footsteps of former wise rulers, and causing him to emulate our former exalted Prince, Ching-T'ang. Thus will the myriads of people find rest!"

Yueh answered and said: "As wood following the carpenter's line is rendered straight, so a prince by following good advice becomes a sage. Then will his ministers acquiesce in his designs without command. Who then would dare to refuse reverential assent to the king's august decrees? Verily, an intelligent king submits his mind to the laws of Heaven. He establishes

his country, fixes his capital, and commissions his numerous officers, not solely for his own convenience and dignity, but rather for the welfare of his people. Heaven alone is omniscient, but a wise ruler may attempt its portrayal, and in such case the ministers will give their compliance, and the people will follow the government.

"Speech can involve one in disgrace, and the use of weapons may lead to war. One should be careful in the use of these things. The robes of office are kept in a chest until required, and even so, the sword of justice should only be unsheathed after a careful examination of the offender. The adjustment of irregularities rests with those in office, and those who do not extend partiality to their own relations should alone be depended upon, while those of the nobility who do not indulge in vices are alone fit to be ministers of the State."

The King thereupon replied to Yueh, saying: "Excellent! O Yueh! Your advice shall be regarded. Had you not gone so far as to instruct me, I might have never heard anything at all worth doing."

Yueh bowed his head and then replied: "It is not the knowledge of a thing but the doing of it that is difficult. Be steadfast in your intentions, and try to maintain the ideal of it. Embellishment will then come to you of its own.

accord. Sincerely reflect on this, and virtue will accumulate in your person. Consider the end and aim of your study while you are continually engaged in it, and the means will present itself without effort. Take your example from the perfection of former kings. Do not open the doors to favouritism and so incur disrespect. Do not esteem yourself highly and so commit a folly. Only that in which one abides contentedly is his proper vocation, and that only will succeed. For one who is defiled to officiate at the sacrifice is accounted desecration. Also when ceremonies are too numerous they will become irksome, and the service of the gods will be difficult in consequence."

The King answered and said: "Verily, Yueh, if these my people within the four seas should come to revere my methods, it will surely be due only to your wise counsel. Legs and arms are necessary to a man, and trusty ministers to a ruler. It is reported of I-yin, who served my predecessor, that he once said: 'If I cannot make my Prince as perfect in his mind as were Yaou and Shun, I shall be as thoroughly disgraced as if I had been beaten in public.' And if a single subject did not get his rights, he would say: 'There again! It is my fault!' Thus he aided my illustrious ancestor to attain to a celest l excellence. Do you in like manner that the great I-yin may not lay

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good quality in the history of Shang. May you ably continue to imitate his constant goodwill to the people."

Yueh bent low his head and said: "I will endeavour to realise your Majesty's wishes and illustrate the Son of Heaven's excellent decrees. If your Majesty can sincerely receive my instruction, there will be no more difficulty in continuing the perfect methods of our former virtuous kings. Only, had Yueh not spoken, he would have been the most defective of ministers."

And from that time the Princes continued to come to court, and ambassadors from six States, speaking foreign tongues, came up to Yin bringing their interpreters. Then Yin became established in peace and prosperity, and all within the four seas were sincerely compacted together. But in the thirty-second year of the reign of Wu-ting, the northern Tartars inhabiting the Land of Demons revolted and became dissolute, so that Wu-ting moved his army against them, and after three years subdued them. And after this there were no more disturbances either at home or abroad, and the strength of Yin was revived.

In the fifty-ninth year of his reign the King died, and was honoured by the name of Kao-tsung, which is to say, Exalted Master.

(B.C. 1322-1265.)

VIII

THE RUIN OF YIN

TAI-YIH, son of Tai-Ting, ascended the throne of the Celestial Empire in the seventh year of the six and twentieth cycle (B.C. 1189), while yet the iniquity of his fathers was as the smoke of green [illegible] Tai-Yih was [illegible] Wuh-Yih, [illegible] at he was unprincipled and profane.

He made images of the gods and caused the people to play at chess with them. He also made trial of his powers therein, and when he lost the game, he forthwith abused the gods for their incompetence.

Moreover, he made bladders to be filled with blood and used them for flying targets, which sport he denominated "shooting the heavens."

For this cause he was smitten by fire from Heaven while hunting in the Valley of Wei. And after him ascended his son, who reigned but for three years and then died, so that Tai-Yih became King of Yin while yet the Duke of Chow was making war upon the foreigners of Chi-Hu and I-Tu. But in the fifth year of Tai-Yih's reign, Kwei-Leih, the Duke of Chow, died, and was succeeded by his accomplished and benevolent son Chang.

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Yueh bent low his head and said: "I will endeavour to realise your Majesty's wishes and illustrate the Son of Heaven's excellent decrees. If your Majesty can sincerely receive my instruction, there will be no more difficulty in continuing the perfect methods of our former virtuous kings. Only, had Yueh not spoken, he would have been the most defective of ministers."

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VIII

THE RUIN OF YIN

Tai-Yih, son of Tai-Ting, ascended the throne of the Celestial Empire in the seventh year of the six and twentieth cycle (B.C. 1158), while yet the iniquity of his fathers was as the smoke of green grass, obscuring the Heavens. Now Tai-Yih was a man of virtue. But of his progenitor Wu-Yih, the father of Tai-Ting, it is said that he was unprincipled and profane.

He made images of the gods and caused the people to play at chess with them. He also made trial of his powers therein, and when he lost the game, he forthwith abused the gods for their incompetence.

Moreover, he made bladders to be filled with blood and used them for firing arrows, which sport he denominated "shooting the heavens."

For this cause he was smitten by fire from Heaven while hunting in the Valley of Wei. And after him ascended his son, who reigned but for three years and then died, so that Tai-Yih became King of Yin while yet the Duke of Chow was making war upon the foreigners of Yu-Wu and I-Tu. But in the fifth year of Tai-Yih's reign, Kwei-Leih, the Duke of Chow, died and was succeeded by his accomplished and benevolent son Chang.

Now Tai-Yih took to himself a concubine, who bore him a son named Wei-tze and another named Chung-yen, after which she became Empress and brought forth Sin. It was the will of Tai-yih that Wei-tze should succeed to the throne because he showed himself to be virtuous and good. But Tai-Shih, the great historian, contested the right of his succession, and held fast to the letter of the law, which said: "He who has a son by his wife shall not advance the son of a concubine."

Wherefore was it that when Tai-yih died, having reigned for thirty and seven years, his son Chow-Sin ascended the throne as King of Yin.

Now Sin was a man of giant strength and of ungodly nature. Those who reproved him he slew without remorse, and those who flattered him he advanced. He gave himself over to luxury and extravagance, and his patronage to women without virtue. In debate he was cunning and skilful, and because he had strength to slay wild beasts with his hands, his courtiers feared and flattered him. Thus he became tyrannical and despotic, regarding himself in all respects as a god.

When first he made chopsticks of ivory, the wise Ki-tze rebuked him saying: "Now that you make chop-sticks of ivory you will shortly be making crystal cups. Then you will be eating the paws of bears and the wombs of leopards. These and other things in like [illegible]

grain in great abundance. Surely the dynasty will soon become impoverished."

And seven years thereafter the Emperor took to himself Ta-ki as spoil of a war from Yu-soh to be his wife. And Ta-ki found favour in the eyes of Chow-Sin and whomsoever she favoured him did the Emperor advance, and whomsoever she hated, him did the Emperor slay. Therefore she was called "The Revenge of Yu-soh." For her delight he built a gallery called Lu-tai, with chambers and doors of precious stones. It was a thousand cubits high and half a li* in length. Seven years of heavy taxation and oppression were endured by the people during the building of this gallery at Ki in the territory of Chow, so that it might be stored with gold and grain.

And the black-haired people trembled with rage and vexation.

Then Ta-ki said: "Lord, the executions are too rare. The punishments are too simple. The throne is thereby endangered."

She therefore invented the trial by fire, the hot brazen pillar or climbing pole, and the punishment of the roasting-spit. And the people repined with shuddering.

Now when Kung Kiu became Duke he sent in his daughter to the palace to do homage to the Emperor. But when Sin found that she resisted his passionate lust, the tyrant slew her in his

* The li is a Chinese mile, about 405 English yards.

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want in great abundance. Surely the country will soon become impoverished."

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Now when Kung Kiu became Duke he sent in his daughter to the palace to do homage to the Emperor. But when Sin found that she resisted his passionate lust, the tyrant slew her in his

* The li is a Chinese mile, about 465 English yards.

rage and cut her father into pieces. Then Kung-Goh went in to the Emperor and reproved him for his tyranny. Him also did the Emperor slay, cutting him as meat into slices. And the sage Ki-tze also went in to reprove him, and forthwith was cast into prison. And Pi-Kan also reproved him saying: "The people have withdrawn their favour, and Heaven hath turned itself away because of your transgressions. Amend your ways before you become the ruin of your country, or in the days to come the people will only mention your name to pronounce an anathema."

But Chang, the lord of Chow, only sighed in secret.

(B.C. 1189–1141.)

IX

TWO POINTED THINGS.—I

BECAUSE the Duke of Chow, Wan-wang, set his face in silent displeasure against the iniquities of the tyrant Show,* the Emperor threw him into prison at Yiu-li. There did he diligently study the plans and diagrams, establishing himself on the principles of good government, making use of the pen for the writing of books and commentaries. Nor did he languish.

Now the good lord of Chow had two faithful

* The same as Chow-Sin.

servants, Hung-Yao and San-i-Sang, who distressed themselves about their lord's captivity more than did he himself. These men sought out and found a woman of great beauty in the country of Yiu-Sin. Taking also a dappled horse from Li-jung and a team of four from Yiu-hiung, they took them, with other rarities and strange things, to one named Pi-Chung, a favoured minister of Yin, that he might present them to Chow-Sin. And with them the Emperor was mightily pleased, and so expressed himself, saying: "This woman alone is enough to procure the freedom of the western lord. Why trouble me with so many things?"

Thus it came about that Wan-wang regained his liberty, whereupon he presented his territory west of the Lo River, and besecched the Emperor to abolish the penalty of the roasting-spit. And this request was granted. Thereafter the Emperor conferred upon the western lord a bow and arrow, together with a hatchet, in token that he was empowered to punish offenders at his discretion.

It happened that at this time the princes of Yu and Juy, being in dispute about some land, agreed to submit their differences to the arbitration of Wan-wang. For this purpose they repaired to Chow, and on crossing the border they found the fields being tilled without landmarks, men giving way to one another on the

high-road, while in the city of Chow they found that men and women had separate footpaths, and that old men were not allowed to carry burdens. On entering the court they found the philosophers making way for the officers who passed them with courteous recognition. Whereupon the two princes were greatly touched, and said: "We worthless fellows are not worthy to soil the courts of such excellent men with the dust of our feet!"

They therefore agreed that the fields should be their joint property, and so retired. Then the fame of Chow got spread abroad to such extent that forty and two States accepted its government. Thus was fulfilled the prophecy of Tan-fuh concerning his grandson Chang, wherein he said: "If ever my family should flourish, it will be by means of Chang."

Now it came about that when the western lord bethought himself to go a-hunting, he consulted the divinations and obtained this answer: "Neither dragons nor snakes, neither boars nor tigers, neither bears nor leopards, shalt thou catch, but only a man. And he will be such as can assist a ruler to extend his empire."

And so it transpired. For on the south of the River Wei he came upon Lu-shang, and on conversing with him was greatly delighted and said: "My ancestor, Tai-kung, was wont to say that a wise man would come to Chow and his

coming would make it flourish. You, sir, must surely be the man. Truly my ancestor has waited for you a long time!"

Thereupon Shang was appointed to serve the western lord as Chief Instructor, even as his ancestor had served the Emperor Shun after that he had assisted Ta-Yu in reducing the floods and draining the lands.

Concerning the lord of Chow, the benevolent and accomplished Wan-wang, it is said that on a certain occasion he was walking in the fields when he saw an old bone, which he straightway ordered to be buried.

"This bone has no owner," said one of his attendants.

"Nevertheless it should be buried," replied Wan-wang. "The Emperor has charge of the empire, and the ruler of a State is said to possess it. Thus do I become responsible for the bone, being its owner. Perhaps also I ought to bury it." And he did so.

Then said all those who heard of it: "If the western lord thus considers an old bone, how much more will he have regard to men!"

Truly benevolent was the western lord, beloved of all men and by all respected. He venerated the aged, and showed indulgence to the young, while those of virtuous nature he looked upon benignly. He paid so little care to his simple fare that it was said he fed upon books and

scholars, and to him reverted all men of learning throughout the empire.

And in the third year of the seven and twentieth cycle (B.C. 1134), in the one hundred and twenty-second year of his age, Wan-wang, son of Kwei-Leih, the son of Tan-fuh, being about to die, called to him his son Fa and said to him: "My son, look for that which is good and be not slow to practise it. When opportunity serves, do not hesitate. Exterminate evil and let it not abide. In these three points do virtue and goodness consist."

Then the accomplished ruler died and was buried at Peih.

(B.C. 1140–1134.)

X

TWO POINTED THINGS.—II

LORD FA succeeded to the dominion of Chow, the western territory, under the title of Wu-wang. To him was given the decree of Heaven to cut off and destroy the tyrant Emperor Show, who, upon being defeated in the desert of Muh, was bereft of his senses and fled to Lu-tai (the Stag Gallery), where he adorned himself in pearls and precious stones and burned himself to death.

Then Wu-wang, having executed Ta-ki, raised

a cenotaph over the graves of those who were slain by the tyrant and distinguished the families of those of Yin who were possessed of virtue. The grain of Kiu-kiao he dispensed to the poor, the treasure of Lu-tai he caused to be circulated, and all the women of the harem were sent home to their people. Seeing all this, the people of Yin acclaimed him, saying. "If the King thus acts towards good men, raising a tomb over such as are dead, what will he not do for the living? If the families of the virtuous dead are thus distinguished, how much more will he have regard to those that remain! If the hard-gotten store of wealth is thus scattered abroad, there is little enough fear of taxation! If thus he sends home those who were found in the palace, it is not likely he will summon others!"

The King then appointed the princes of the empire and ascended the throne at Hwa. He established the calendar and chose red for the national colour. He sent back the war-horses to the Flowery Mountains and loosed the oxen in the wilderness of Hwa-yin The implements of war he wrapped about with tiger-skins, and covering the chariots and the armour, he stored them away. Thus he made an end of war.

He then sacrificed in the ancestral temple, exalting the names of his fathers. He perused the Red Book for his own admonition, and inquired of his officers, saying: "In what con-

sists excellence? What is the rule of practice? What is the law that can hold good for ten thousand generations?"

Then answered him Shang-fuh, the great preceptor, saying: "It is contained in the Red Book, which says—'When care exceeds indifference, things are right. When sloth exceeds care, ruin comes along. When propriety exceeds lust, affairs are felicitous. When lust exceeds uprightness, trouble will ensue. Without due caution affairs will go awry, and error points the way to destruction. Respect of these things may extend to ten thousand ages."

The King was struck with these words, and caused them to be engraved and painted, woven and written on everything about him. He then adjusted the affairs of the Yin country and straightened the wrong-doings of Show.

But two men of Yin named I and Tse, who had offered affront to Wu-wang, went and hid themselves in the Show-yang Hill, because they were ashamed, and being too righteous to eat the corn of Chow, they fed upon ferns of Wei. Dying of hunger, they made an ode, as this:

Arise! let us away,
  Yon hill ascend,
Where now the glorious day
  Hath halt and end.
Of Wei ferns let us eat
  Whilst yet we may,

TWO POINTED THINGS.—II

Ere tyranny complete
The world's dismay!
Shin-nung and Yao and Shun
All men forget.
Alas! Our day is done
Our sun has set!

In such degree did the virtues of the Chow dynasty illumine the world, that foreign tribes sent articles of tribute to the court, among which was a large hound, four cubits high, which had been trained to bring down human quarry. This uncommon occurrence caused unrest in the mind of Shih, the Duke of Shaou. He therefore wrote an admonitory essay to the King, in which he said:

"Trifling with men is loss of virtue; trifling with things is puerile play. Let your desires be guided by moderation and your words by goodwill. Do not deal with unprofitable things, and neglect not those that are worthy. Thus you will perfect your merit. Do not set a value on rare things nor belittle such as are useful. Thus you will prosper the people. Except in their own countries, dogs and horses should not be reared. By not setting a value on rare things the stranger is admonished. Esteeming worthiness alone, you may abide in peace with your neighbours."

Now it happened that in the third year of Wu-wang's reign, Ki-tze came to court. All

within the four seas had heard his vow that if the Yin dynasty fell he would not serve another. Yet he alone was able to lay before the King the Great Plan of perfect government. Therefore the King sought him out. But while passing through the market-place, where formerly the palace of Yin had stood, he found it covered with a crop of wheat. At first he would have burst into loud lamentation, but considered it undignified; and then he would have wept in secret, but thought it unmanly. He therefore sat down and composed this song:

Full-eared and shaft-like stands the wheat,
The corn in golden glory stands,
But where is he whose ancient seat
Was firmly set by virtuous hands?
He spurned as dust beneath his feet
Man's good advice and Heaven's commands!

Full-eared and golden stands the corn
Where once our palace reared its head.
Alas! that man was ever born
To thus behold Yin's glory fled!
Rich food is this that puts to scorn
The vanished glory of the dead!

And when the remaining subjects of the Yi[n] country heard this song, they could not withhol[d] their tears. But the King, wishing to honou[r] Ki-tze, and remembering his vow not to serv[e] another dynasty, appointed him to be ruler o[f] Korea.

Thereafter, in the winter of the third yea[r]

the warrior King died and was succeeded by his eldest son Sung, under the title of Ching-wang, while Tan, the Duke of Chow, filled the office of Prime Minister.

And for many ages thereafter, when the scholars of Chow discussed both sides of an argument, two pointed things were always in evidence—the pen of Wan and the sword of Wu.

FINIS

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THE CLASSICS OF CONFUCIUS

BOOK OF HISTORY

(SHU KING)

RENDERED AND COMPILED

BY W. GORN OLD, M.R.A.S.

AUTHOR OF TRANSLATIONS (WITH COMMENTARIES) OF THE SHU KING, TAO-TEH KING, ETC



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CONTENTS

EDITORIAL NOTE

THE object of the editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER-BYNG.
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THE

CLASSICS OF CONFUCIUS

BOOK OF HISTORY (SHU KING)

INTRODUCTION

THE following pages are designed to convey to the English reader a familiar view of the men who made Chinese history during the earlier ages of the Yellow Empire.

As to the construction of the present work I may say that although the body of it has been extracted from the book known as the Historical Classic (*Shu King*), much of the detail is due to the Mirror of Chinese History. The Classic compiled by Confucius from the records of the Chow Dynasty contains only detached records of the chief historical incidents in the reigns of some seventeen rulers of the Middle Kingdom (*Chung Kwo*), of which two, Yaou and Shun, belong to the Patriarchal Dynasty, five to the Hia

Dynasty, five to the Shang Dynasty, and five to the Chow Dynasty. Of these seventeen rulers we learn very little that is of an intimate nature from the State records comprised in the Classic, but it appears that later research and the revival of literature in China evoked a considerable body of detached incidents, personal anecdotes, and other fragments of historical value, which eventually gave life and colour to the work of later historians. On this account it is possible to restore to some extent the faded portraits presented in the pages of the Historical Classic, and I have attempted this in regard to some few of the more notable characters. Thus, while the characters treated are all to be found in the Classic, and while a large portion of the material is drawn directly from that source, the tone and style are dictated in every instance by the Mirror, an arrangement which it is to be hoped will not warrant the criticism of the scholar nor prove without its benefits to the general reader.

The author has reason to believe that the present narratives will commend themselves, if only on account of their brevity, to those who are not usually inclined to the study of history. All the characters to which these sketches are related are to be found in the Chinese Historical Classic of Confucius (the *Shu King*).

To those who are unacquainted with the history of Chinese literature, a few words regarding the

Historical Classic may not be unwelcome It is abundantly evident from the text of this ancient record that from the very earliest times of which it treats the Tai Shih, or Great Historian, was one of the four chief Ministers of State and that the office was at no time vacant during successive centuries The historians of the Hia dynasty were succeeded by those of the Shang and the historians of Yin by those of Chow so that the records to which Confucius had access and from which he compiled the *Shu King* were probably as genuine and authentic as any archives of which the world has knowledge Moreover a close study of the text of this remarkable classic reveals the fact that the historians of each successive dynasty quote the records of their immediate predecessors, which clearly indicates the existence of permanent historical archives Yet at one time the whole of this record was in danger of being wiped out of existence, an event which would have left the denizens of the Yellow Empire to perpetuate their traditions within the shadow-line of song and fable It happened in the year B C 220 that the Emperor Chi-Hwang, being desirous of flooding the earth with his glory, commanded that the historical books should be burned and the literary men buried alive, so that, in the absence of any evidence to the contrary, he might be thenceforth considered as the founder of the Empire and the first of its rulers Special

search was made for copies of the *Shu King*, and all found were consigned to the flames. Thus it came about that when Wan Ti (B.C. 177) desired to restore the literature of the Empire, he was obliged to engage the services of an old man named Fuh Sang, who lived in the Shan-tung province, and who had escaped death by the extreme measure of putting out his eyes and feigning insanity. This old man was able to reproduce the greater part of the Book of History from memory. About thirty years later, however, when Kung Wang of Lu was engaged in dismantling the former abode of Confucius, he discovered among a number of other books a copy of the *Shu King* written in the ancient characters. This was deciphered and transcribed by Kung-An-Kwo and published with a commentary.

The History embraces a period of upwards of two thousand years, from the reign of the patriarchal ruler Yaou (B.C. 2355) to that of Ping Wang (B.C. 768), treating of the more important incidents in the kingdom during the dominion of the Hia, Shang, and Chow dynasties.

Of K'ung-Fu-Tzu (Confucius), the compiler of this classic, little need be said.

He was born in Lu on December 12th, B.C. 550.

Whether as political reformer, author, philosopher, or as compiler of the Chinese Classics, his name is known all over the world. His

famous work, *Spring and Autumn* (Chun Chiu), contains the history of his own times and begins where this record of the *Shu King* leaves off, being continued to the year B.C. 481. In this book he frequently quotes from the earliest section of the *Shu King* under the name of the Book of Hia, and since the authenticity of the *Chun Chiu* has never been questioned, the great antiquity of the Historical Classic is manifestly established.

The knowledge of at least the outlines of so ancient and well-authenticated a history as that which belongs to China, is not merely a matter of ordinary education, but is of supreme importance to those who would enter seriously and sympathetically into the thought and literature of the Far East. It is not altogether speculative to affirm that the balance of political power, within the limits of the Yellow Empire, will in all probability before long undergo some readjustment, and to whatever nation the Fates may entrust the work of political reconstruction and organisation, it is certain that the teeming millions of the Flowery Kingdom will be more easily persuaded than coerced, and far more readily drawn into loyal co-operation with those who respect their traditions, and show at least a passing knowledge of the things they swear by, than with any others.

If I were asked to indicate the arena of the world's great struggle for supremacy in the future,

the Coliseum of its heroes, the Forum of its legislators, and the Emporium of its trade, I should place my finger on the ancient Yellow Empire. Vast indeed must be the resources of that extensive territory of all but virgin soil; but the people who would undertake the development of that country must be prepared to break down the traditional prejudices which dominate the minds of its native populace, or at least make an intelligent use of them. And this is not to be effectively done without some knowledge of the precepts and statutes which have influenced the domestic and civil life of the Chinese for over forty centuries.

It is customary, I might almost say fashionable, to affect a supreme contempt for those peoples which, on account of their social and political remoteness from modern Western methods and standards of civilisation, are termed "heathen and barbarian." But it will afford salutary refreshment to many minds when it is thoroughly understood that the foundations of our science, our philosophy, our religion, and our politics were established in China some thirty centuries before the present era.

Think of it! Upwards of twenty-five centuries before the dawn of the light of Christianity and civilisation in Britain, and nearly twenty centuries before the founding of the city of Rome, China was possessed of a civil and criminal code, statute

there is no fundamental principle of modern acceptation either in social law or political economy which does not find its place in the statutes of Ancient China.

It is therefore with some confidence that I venture to present these simple stories concerning some of the more notable characters in the annals of Ancient China, believing that they will suffer no disadvantage when honestly judged by modern Western standards, and hoping that they may be the means of bringing my own countrymen into closer sympathy with that great and ancient nation of which they are illustrious or remarkable and interesting representatives.

BOOK OF HISTORY

I

WHAT YAOU SAID

FANG-HEUN, the son of Kaou-Sin and King-Tu, having been born at Tanling, and brought up in the province of E, was afterwards removed to Ki Therefore was he called E-Ki. And when his elder brother Che had ruled for nine years over all of the Middle Kingdom, and so ruled that he was rejected both of gods and men, it was then that Taou-Tang, otherwise called Yaou, ascended the Imperial throne at Ping-yang, being ten and six years of age.

All within the four seas have heard how that he first of all regulated the calendar, making count of the times from the days of Chun-Hia and settling the seasons by the stars of the evening sky. Then did he receive from the barbarians of Yue-shang the tribute of the Great Tortoise at his court, whereby from figures engraven on its back he learned of what had happened before the days of the flood in ages that had long gone

by. Then peace reigned throughout the land, for the Son of Heaven governed the people with virtue and had regard for Heaven's decrees.

Thus was it that on occasion he rambled through the highways and byways of the country, and heard the plaudits of the people in their simple songs, of which the records give us this example:

Great is Heaven's Son the mighty Yaou,
On whom we rest
As creatures sleep
Upon the breast
Of Tuh!
Secure, contented, peaceful, blest:
While stars with noiseless measure sweep
In view!
We nothing know nor understand
But how to keep the King's command!

And hearing this the Emperor was glad in his heart and said: "Lo! I have not distressed myself, and yet the people are well governed. I have remained in obscurity, and behold, the people shine!"

But there were those in whose hearts was the spirit of disaffection, sons of the soil to whom the kindly earth had yielded of its best, and these said murmuringly: "We sally forth to our work at the rising of the sun, and at its going down we take our well-earned rest. We dig our wells and drink; we plough our fields and eat. What then does the Emperor's strength avail us?" *

* The Husbandman's Song: *Chinese Literature*, H. A. Giles, M.A., LL.D.

At this the Emperor said within himself "What then? Is there yet the man who does not know humility? The fault is mine. I must study to increase my virtue and see wherein I have departed from the Way of Heaven."

When the keeper of the Hwa Mountain received the Emperor on his tour of inspection, he humbly felicitated him, saying: "May the august monarch enjoy great wealth and long life and become the father of many sons"

But Yaou replied, saying: "Thanks, I would rather be excused! He who has many sons has a multiplicity of fears. He who has much wealth has a great load of care. He who lives long is certain to decline."

Then said the keeper of Hwa-shan: "When Heaven produces a people, it always finds them something to do, and if you have many sons and they be well occupied, what need is there to fear? If you are rich, you can distribute your wealth to others, and then what need is there for care? And if you live a long while and follow the true way, should the empire prosper you will flourish with the rest. But if you live a long while, and the world is filled with wickedness, you have only to retire into obscurity and cultivate your virtue then when life is done and human ties are severed, you will go to join the gods. And thus transcending the clouds, you will attain the regions of

the Supreme; so what occasion is there for decline?"

Then Yaou said: "Hwa-shan Paou! we come by many branching roads and devious ways to the understanding of wisdom. I, the Lonely One, have travelled many leagues and have heard many strange things; but this saying of yours, that a man may have many sons and possess much wealth and see great length of days, and yet be free from care and fear and danger of decline, is a thing which I never yet have heard! I perceive that the forest trees are of many sorts and sizes, and that those which bear fruit do not put it all forth upon a single branch. I will think upon it."

Now concerning the good Yaou, it is said that he ruled Chung-Kwo for one hundred years, the years of his life being one hundred ten and six. He was kind and benevolent as Heaven, wise and discerning as the gods. From afar his radiance was like a shining cloud, and approaching near him he was brilliant as the sun. Rich was he without ostentation, and regal without luxuriousness. He wore a yellow cap and a dark tunic and rode in a red chariot drawn by white horses. The eaves of his thatch were not trimmed, and the rafters were unplaned, while the beams of his house had no ornamental ends. His principal food was soup, indifferently compounded, nor was he choice in selecting his

grain. He drank his broth of lentils from a dish that was made of clay, using a wooden spoon. His person was not adorned with jewels, and his clothes were without embroidery, simple and without variety. He gave no attention to uncommon things and strange happenings, nor did he value those things that were rare and peculiar. He did not listen to songs of dalliance, his chariot of state was not emblazoned, the walls of his house were not painted, nor were his mattings fringed with borders In summer he wore his simple garb of cotton, and in winter he covered himself with skins of the deer. Yet was he the richest, the wisest, the longest-lived and most beloved of all that ever ruled over Chung-Kwo.*

(B C. 2356-2256)

II

THE SHINING OF SHUN

CHUNG-HWA, otherwise known as Yiu-Yew, the son of Kuh-Saou, being born in obscurity, thereafter attained to such brilliance that there was none within the four seas who did not witness to his glory. For Shun's father was blind with the blindness of unreason, and his mother was

* "Heaven alone is great," says Confucius, "and none but Yaou could imitate Heaven."

frail with the frailty of self-deception; while his brother Siang, who was favoured of his father because he was the child of his second wife, vented his spleen upon the patient Shun on all occasions. Yet did not Shun fail in obedience to his parents, nor in kindness to his younger brother, but was continually careful and attentive to his duties, respectful, humble, and devoted. And as to his kindred, so also to his neighbours he practised virtue and charity, so that while he was yet a young man he became noted for his filial piety, his patience, his loyalty and goodness of heart. Wherever he ploughed the people forgot their landmarks, wherever he fished the people took in their lines. He made pottery on the banks of the Hwang-Ho that was perfectly smooth and non-porous. He made implements at Show-shan. Wherever he lived for a year the people formed a community; wherever he lived for two years they built a city; and wherever he resided for three years they erected a capital.

These things came to the ears of the good Yaou at the time when he sought a successor to his throne, for his own son Tan-Chu was a man in whom there was no virtue. He therefore determined to put Yu-Shun upon trial to see if he could manage the affairs of the State. Shun therefore set forth throughout all the land the Five Great Precepts. Being charged with the calculations, they were all seasonably arranged.

Being told to receive the guests at the four gates of the palace, they came in harmoniously and went forth contented and pleased. While the floods were still unabated, he was sent forth into the hills and forests to make a survey of the country, and though fierce winds and thunder and torrential rains prevailed, he was not dismayed, neither did he lose his way. Certain was it that his capacity excelled that of other men, so that Heaven and Earth, the spirits and the gods, all did him service.

Then said the good Yaou: "Come, Yu-Shun! I have studied your actions and taken count of your words. Your actions are great and your words are small. Both have the merit of virtue. Do you therefore ascend the throne, for I find no virtue in my son Tan-Chu."

Then Shun divided the country into twelve districts, and commanded Yu to drain the land and bring the floods under control. He appointed the twelve hills for sacrificial stations, and determined the modes and degrees of punishment to offenders.

"Be careful!" he said "Be cautious in the administration of the law. Offences of ignorance and misfortune must be freely pardoned, and in all matters of doubt let your judgment incline to the side of mercy."

When after twenty and eight years the good Yaou died at Yang, it was to Shun, the faithful,

the loyal, the industrious, that the people adhered. He appointed the heads of the sixteen chief families to administer the government, and expressed his willingness to receive correction. Moreover, he set up a Complaint Board, so that whoever had a grievance against his methods of government might state it without fear. Then he ordered the Chief Musician, whose name was Kwei, to make a harp of three and twenty strings. And the musician did so, and composed the tunes of the "The Nine Guests," "The Six Nobles," and "The Six Heroes," setting forth the virtues of the Emperor.

Chung-Li was enchanted, and proposed that a search should be made for more men of musical excellence. But the Emperor said: "No. One Kwei is enough."

And in the third year, at the time of the annual sacrifice, Shun made inquiry of individual merit, elevating and degrading those whom he had put in office according as they proved themselves efficient or incapable. Then all the State officials sang:

The azure vault is clear and bright,
The stars their courses run,
The sun and moon conjoin their light
To glorify Yu-Shun!

And in the thirty and third year of his exalted reign, the Emperor Shun sought the President of the Sze-Shan and said to him: "If there be

within my kingdom one who is capable of exalting virtue, who can carry out the good Yaou's enterprises, I would make him Prime Minister so that he might illuminate all things with his intelligence and render everything subservient to his uses."

"There is Lord Yu," exclaimed every one present, "the son of Kwan, the Earl of Tsung. Has he not in his capacity of Surveyor-General manifested the utmost capacity?"

"True!" replied the Emperor. And he signed for Yu to come forward.

But Yu was affected with modesty, having the virtue of humility, and he declined the honour in favour of Kaou-Yaou and Sie and Tseih.

"These are all good men," he said. "Your Majesty may be pleased to select one of them."

"Very good!" replied the Emperor, "but do you set about the business of administering the government."

Then Yu compiled the Code of Laws and fixed the nine degrees of rank, and newly divided the empire into nine provinces. And when he had appointed the nine Ministers of State, the Surveyor-General, the Minister of Lands, the Minister of Public Instruction, the Criminal Judge, the Minister of Public Works, the Master of the Ceremonies, the Chief Musician, the Grand Ambassador, and the Warden of the Marches, he called Tan-Chu, the son of Yaou, and said to

him: "O Chu, son of Yaou, it is necessary that there be open communion between the gods and men, and between the Supreme Ruler and our Emperor Shun. Do you therefore take in hand the government of Tan, and continually preserve the sacrifices that are due to your august ancestors."

Then the Emperor went to his father Kuh-Saou, and did him homage, elevating his younger brother Siang to the territory of Yiu-Pih.

And the people prospered, and the country had rest.

But in the eight and fortieth year of his reign the emperor died in the desert of Tsang-Wuh. For thirty years he sat upon the throne with Yaou, and for fifty years* he ruled alone. Then he ascended far away, and died. And the people reverted to Yu.

(B.C. 2284–2204.)

III

THE TOILS OF TA-YU

WANG-MING-TZE, son of Kwan, Earl of Tsung, and of Siu-ki, daughter of Yiu-sin, attained to the highest position by virtue of his capacity for strenuous work. His father, Kwan, having been appointed by Shun to be the Minister of

* This includes two years previous to investiture of Shun.

Public Works, was directed to reclaim the [illegible] from devastating floods. But after [illegible] years the inundated valleys were still [illegible].

Then was it that the Emperor [illegible] ministers: "Find me the man who [illegible] the rivers to flow in their appointed [illegible] abate these floods which devastate my [illegible] country." And all those who were present [illegible] "Behold! there is Lord Yü." [illegible] son of Kwen was appointed [illegible] General, and commenced the work [illegible] father had been unable to accomplish.

He went forth upon his [illegible] tarried in dalliance, but [illegible] commands of his Emperor he [illegible] to fulfil them. He divided the country [illegible] nine provinces, [illegible] the land and [illegible] the boundaries by the high hills and great rivers. Ascending the hills, he felled the timber, and making dams, bridges and [illegible] he widened and deepened the canals, and drained off the marshes into the rivers, [illegible] them into the Yang-tze and the Ho. [illegible] course of his survey he passed the door of his own dwelling and heard the [illegible] of his bride and the prattle of his infant son, but yet he did not enter. Thus after eight years he completed his task and presented his [illegible] to the Emperor.

Then Shun said: "Come hither, Yü. When the inundations alarmed me and [illegible] my people

from the fertile valleys into the desolate hills, you accomplished your promise and effected that which you undertook to perform. You were diligent in the affairs of the country and practised economy in the household, without pride or elation. This proved your ability. Yet you were not puffed up on that account, though high and low none could compete with you, nor did you boast of it, though under Heaven none could perform your task. I commend your virtue and esteem your surpassing merit. Be thou Chief Minister."

And after the Emperor had been seated on the throne for thirty and three years he called his Chief Minister and said: "Come thou, Yu. I am old and decrepit and fatigued with much action. Be thou the cause of avoiding negligence. Take care of my people." Yu therefore took upon himself the government of the people, receiving the Imperial decree in the Temple of the divine ancestor Yaou; and after he had reigned with Shun for nineteen years, in the thirteenth year of the ninth cycle, in the first month of Spring, Yu ascended the throne at Han. He ruled by the virtue of metal—rigidly.* He composed the music of the Hia dynasty and established the use of coloured flags for distinctions of rank. He appointed the nine degrees of rank and enrolled the nine ministers of State.

* By the "virtue of metal" is understood firmness.

Formerly the Yellow Emperor had invented carriages. Shao-Hao had yoked in oxen, and Ki-Chung trained in horses to the shaft. Yu therefore made Ki-Chung the Master of the Horse and Chief of the Charioteers.

Yu *then* announced to the scholars in all quarters, saying: "He who would guide me in the right way, he who would instruct me in rectitude, he who would inform me in matters of business, he who would lodge a complaint, and he who would try any cause whatsoever, let him come up to me at the Palace and claim my notice in the appointed manner. It is not *so* much that I fear the scholars of my country will be left waiting outside my gates, as that *they* may pass me by."

In the course of one meal the Emperor rose up ten times to give audience to those who called upon his name, and thrice in the course of his bathing he had tied up his hair that he might hear the complaints of his people. Thus did he encourage the people to righteous endeavour and attention to duty.

In former ages men had made sweet wines and had fermented the milk of mares, and now there appeared one named I-teih who invented alcoholic drinks. The Emperor tasted them and found them pleasant. Wherefore he banished I-teih to a safe distance, and prohibited the use of intoxicating liquor, saying: "In later times the use

of wine will be the ruin of my country." At that time Heaven rained down metallic dust for three days. The Emperor cast nine tripods from metal brought in as tribute by the nine rulers of the provinces, each tripod being designed to represent one of the divisions of the empire.

While going upon a tour of inspection he came upon a criminal, and alighting from his carriage, inquired into his case. Then the attendants, seeing that the Emperor's eyes were filled with tears, said to him: "Why should your Majesty distress yourself about this fellow who has transgressed the law?"

"Alas!" replied Ta-Yu, "the people of Yaou, and equally those of Shun, embodied the principles of Yaou and Shun, but since I have become their King they follow their own inclinations. Therefore am I grieved, not that this man hath transgressed the law, but that such transgression commends itself to one of my subjects."

Yu then coined gold money from the metal of Leihshan, and redeemed the children of those people who had been compelled to sell them into slavery for want of food. Afterwards he extended his tour to the south of the Yang-tze-Kiang, and assembled the princes of the empire at the hill of Mao, which thereafter was known as Kuei-ki, or the Hill of General Investigation.

Of Yu it is said that he ruled with a rigid strength. Of colours he favoured black; his

standard was dark blue, and his sacrificial animals were chosen of a sombre hue. His stature was nine cubits and two inches His accomplished teachings and Imperial decrees were spread abroad throughout the empire, even to the limits of the seas. For eighty and six years he served his country. For eight years he fought the floods and revealed the smiling valleys to the light of day. And for twenty years thereafter he served the Emperor Yaou For thirty and two years he acted as Surveyor-General to the Emperor Shun, after which he was presented in the ancestral temple as Prince Regent. For eighteen years he reigned with Shun and administered the affairs of State Then he ruled for eight years alone and died at Kuei-ki, where he was buried.

(B C 2282–2196.)

IV

THE ENDING OF HIA

FROM the time when Ta-Yu ascended the throne at An-yi in Han to the ending of the Hia dynasty vere four hundred and forty years, during which here were seventeen rulers of the Flowery Kingdom

And the ending of Hia was in this wise ;
Kia-kwei, son of Fa, the son of Kao, ;

attained the throne of the Yellow Empire in the fortieth year of the fifteenth cycle (B.C. 1816), gave himself over to lewdness and luxury, depending on the tyranny of great strength to overawe and reduce the people. For it was known of them that he could straighten hooks with his fingers and twist iron into ropes.

But himself he could not straighten nor control. He regarded the counsel of Chao-liang because it was in accordance with his own grasping and tyrannous nature, so that he made war upon Yiu-shi of Mang-shan, marching his troops over the tilled lands of his own people. And among those whom Yiu-shi surrendered to Kwei was one named Mei-hi, a young female, of whom the Emperor became exceedingly fond, so that he preferred her counsel to that of the appointed ministers of the State and sages.

Now Mei-hi was filled with vanity, and addicted to self-indulgence and covetousness, so that the Emperor, in order to gratify her desires, put the country under tribute and raised a store of wealth with which he erected for her a coral chamber with ivory vestibules and terraces of precious stones. He also made her a couch of polished chrysoprase. And Kia-kwei gave himself up to luxury and wantonness, piling up fresh and dried meats, and forming a pool of wine, whereon a boat could float, and of which, at the roll of a drum, three thousand men drank like oxen until

they were inflamed with it Thus it was that the country became reduced by taxation and internal disorders, and the people cried out for one who should deliver them from their oppressor.

It was then that Chu-kwei, the ruler of Shang, died and was succeeded by his son Li-tzŭ, who had attained to thirty years of age. To him the people looked for deliverance. When the ruler of Ko ill-used those who made offerings, he forthwith subdued him and took the government of Ko upon himself. When in the East he rectified the laws, they of the West were dissatisfied and jealous, and when in the South he arrested disorders, they of the North were discontented, saying: "Why does he neglect us alone?"

And wherever he went the people rejoiced and said: "We wait for our Prince, and when he comes he will restore all things" For their great regard of Shang had existed for a very long time.

Now Li-tzŭ, that is to say, Ching-T'ang, the ruler of Shang, sent a messenger with presents to the sage I-yin, who lived at Yiu-sin. And he, having come to Po, which was the capital of Shang, was entertained by T'ang and afterwards ent on to the Emperor, to the end that he might e reformed and amend his ways But after ve audiences with Kia-kwei, during which yin proclaimed the doctrines of Yaou and un, and exhorted the Emperor to abide therein, returned to Po, unhappy that his counsel

had not been regarded. And all the princes heard of this and said: "Our T'ang is benevolent even to animals. How much more so will he be towards men!" Therefore they gave him their allegiance. On this, the Emperor, fearing that the influence of T'ang might still further increase, imprisoned him in the Tower of Hia. Kia-kwei then gave himself up to further dissipations and tyrannies, and boasted in the security of his throne, saying: "I hold the throne as securely as the sun holds the sky. When the sun expires, then only may I be destroyed!"

And this became the burthen of the people's plaint, for everywhere they murmured against their oppressor, saying: "O sun! when wilt thou expire? For now we desire nothing but to perish with thee!"

Then Kia, fearing the revolt of the princes, and considering that the Shang was a powerful State and daily growing, released T'ang from his prison at Chung-hsuen. Nevertheless Kia-kwei was not persuaded to abate his follies, but further plunged himself in obscenities and license. For thirty days he remained in his underground palace, immersed in wine and promiscuous debauch along with his followers and companions. And at the end of that time the great historian, Chung-ku, holding the plans and records of the country, went forth with tears in his eyes to reprove him. And

further there went forth to him one named Kwan-lung-pang, to denounce him and proclaim against his neglect of the people, his abandonment of the religious observances, his extravagance and slaughter, saying in effect: "These your people are only afraid that you will die too late!" Him the tyrant slew even while he spoke, but Chung-ku escaped away to Shang.

Also there went forth from Hia to Shang, Ta-fei and many others, each with his following. And at that time there appeared in the Heavens two suns, one in the east and the other in the west, shining against one another. Ta-fei said: "I made inquiry of Ping-i what they might mean, and being informed that the western sun was Hia and the eastern Shang, I immediately reverted to T'ang."

Thus on all sides T'ang gathered strength and support from the princes and nobles and officers of other states. And in the eighteenth year of his reign over Shang, in the eight and fortieth year of his age, T'ang assembled his troops, and having sworn them in, addressed them, saying:

"This thing that I am about to do is not of my choice. It is the decree of Heaven on account of Hia's transgression. Think not that I have no pity for you, and that I willingly sacrifice your peaceful arts and husbandry in order to bring about the conquest of Hia. I have heard your words of complaint, but as I fear the Supreme